C M 302 175 their hair but rather pull out all the hair on the fore part of their heads, about four fingers in width. And some of the Mataguayes tear out the hair from the center of their heads, forming a sort of crown, which is why they are called "coronados" ["crowned ones"--Translator]; the Mataguayes Churumatas, on the other hand, have the same coiffure as the Tobas and Mocobíes.

C M 175 72 [266] "While the men, at nighttime, occupy themselves with roasting the flesh of their enemies over a fire in order to give them a rational grave in their brutish bellies, the old crones, who are mostly witches and are venerated as priestesses, are usually present and sing all or most of the night of victories over their enemies or doleful songs about the dead. But if they have had bad fortune in war not a word is heard on their return in all the hamlets or villages which had a part in the misfortune, a strict silence being observed as a sign of sadness and all is attributed to sundry omens. They continue in this melancholia for some days until, little by little, they start to forget and begin to come out of their shacks. Then the relatives of the dead begin to incite the others to vengeance; and it is an inviolable law that those relatives are to lead the others, exposing themselves to the greatest dangers; but they are not to return to the place in which they suffered the defeat because, as they imagine, if they fight there they will certainly be overcome once more.

C M 175 [241] [273] "They do not grow crops but live entirely on what they hunt and fish, to which end they wander through the forests and along the rivers. On returning home the common thing is to get drunk with wine which they make from wild honey or from the pods of the algarrobo. Their drunkenness lasts until they run out of provisions at which time they sally forth once more. If they should have a free moment they devote it to making weapons for war. Some of them, such as the Mocobíes and Aguilotes eat, in addition to what they hunt and fish, roasted or boiled locusts. In all other things the men of every one of these Indian nations make the women work for them, and this is quite hard for they (the women) must cut firewood and take it home on their shoulders even if they are also suckling a child. They must also fetch water from the river. In all things the men are hard on their women, to the extent that when on the road the husband will ride a horse while the wife and young child [578] must go afoot. Nor is the mother more tender towards her child for as soon as it can use its legs she makes it walk so that she may carry the dog, who keeps them company, in her

Even had this difficulty not existed, the social organization 231
of the American nomads made the keeping of domesticated animals well nigh impossible. In [220] effect, and in spite of the fact that one nation might occupy an immense area, yet it would be divided into small tribes who owned sway over relatively small territories and were (as their survivors still are) continually at war amongst themselves. It follows from this that there was no security, which is an indispensable condition for the raising of animals and for any other peaceful occupation. Even at the present time the Chaco Indians, although they are acquainted with our domestic animals and do on occasion try to raise them, do not do so on a worthwhile scale because the mere fact of their possessing them is a temptation for their neighbors to invade and despoil them. If social life had somehow got to the point of compelling these Indians to gather into large groupings, then, given the range of their vast territories and despite their being nomadic and continually at war, it would always have been easy for them to protect their animals, when invaded, by fencing them into inclosures.

Can the Indians of these parts have been cannibals? This is 266
a question which always arises when we have dealings with savages like these.

In America cannibalism has had adherents among "Hebrews and Samaritans," among "Barbarians and Christians." The savage Caribs and the cultured Mexicans topped off the very best dishes of their cuisine with human flesh. The peaceful Peruvians used not to disdain stews of human blood for their religious feast days, in which they would knead corn bread with the blood taken from the foreheads of babes -- what pious butchers were the gentle and beautiful women devotees of that nation's religion.

In this region of the Chaco, although cannibalism may have been practiced, temporibus illis, (which cannot be proved), at the present time it is either non-existent or else must be considered reduced to its very lowest terms.

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I shall say nothing about the custom of drinking aloja from 264
the scalp of a prisoner which has been converted into a propitiating cup of vengeance and victory.

I have seen them drink avidly of the blood of cattle 262
slaughtered for our use, but they do not feed exclusively on cattle 272